The Spirit of

ALEXANDER

THE

Copper-Smith

Lately Revived; now

JUSTLY REBUK'D:

OR AN

Answer to a Late Pamphlet,

Intituled, *The Spirit of the* HAT, *or the Government of the* QUAKERS.

In which the Confederacy is Broken, and the Devil's Champions Defeated.

By a True Witness of the One Way of God, W. P.

To which are added the *Testimonies* of those *Persons* whose *Names* are chiefly quoted by the *Author* of that *Pamphlet.*

Nevertheless the Foundation of God standeth sure, 2 Tim. 2. 19.

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The Spirit of ALEXANDER THE Copper-Smith Revived, and Rebuked:

OR,

An Answer to a late Pamphlet, Intituled, *The Spirit of the* HAT, *or the Government of the* Quakers.

SAtan, that Great Enemy to the Work of God, failing of his End in all those Attempts he hath made to Hinder, Pervert or Destroy it by the earnest Endeavours of some of the most Envious among the many *Sects* in this Nation, hath at last pitcht upon an Old *Kanker'd Apostate* (the best *Spoke* in his Wheel) and therefore call'd an *Ingenious Quaker* by the *Publisher*, because he has endeavour'd to promote the Common Design of our Overthrow in this World.

It is a manifest Token to me, that the *Devil* is hard beset, his Affairs brought to a low Ebb, and his Condition Desperate, that he is fled to his last Refuge of False Brethren, and very *Apostates*. A Treachery that shall evermore infame this perverse *Alexander* with Good Men, and encrease his Account with the Great and Terrible Judge of Heaven and Earth.

But is it not strange to see, that *Independents*, *Anabaptists* and *Socinians* now in Arms against the *Quakers*, should so heartily hugg the Labours of one they esteem such, and which is more Remarkable, as a true and primitive One too; as if they had

been all this while angry with us, *not for being* Quakers, *but for being not True Ones*; which is such a thing, as would make a Body think them to be the Only Right *Quakers*, at least Well-Wishers to them; and we but a Pack of *Apostates*. O how Ingenuous is this Author of the *Spirit of the Hat*! A fit Title for it; in which there is so little Head, or at least no more Brains then in an Empty Hat: and as little Fear of God, and Honesty towards Men, as could be well found within such a Compass. I say, how ingenuous is he to Rail against Power, *and Love it*; to decry Authority, and seek it; to accuse *G. F.* for Tyranny, and use so much in doing so; to be Angry, not that there is Rule, but that he has no Share in it; to repute our Censure of a Disturber about such Unprofitable and Unseemly Customs, as to keep on the *Hat* in publick Prayer, a Resemblance of the Church of *Rome's Excommunications*, and to rebuke a Malepert Stickler against the Church's Peace, Usurpation and Oppression? But which is rarest of all, *Independents*, *Anabaptists* and *Socinians*, are to hedge their naked Cause with this Man's *Feathers*, and his Lyes are to be their Refuge, and 'tis that very *Hat* we would have *off* in Prayer, they desire to cover their Head within this day of Battel against the *Quakers*.

Are they such Friends to that Token of Irreverence to God? Will they Spit in our Faces for not pulling off our *Hats* to them, and yet glory in the *Envious Labours* of a Man that denyes it to God himself, and therefore cannot be owned of us? Shall we be counted Conceited and Ignorant to forbear that Ceremony to Men, and this Vile *Apostate* reputed ingenious, &c. for making so bold with God? What! is it become a Crime in the *Quaker* to perform that sincerely to his Creator, which is with so much Formality every day done by his Opposers? O Partial! O Unreasonable and Down-right Impious Generation! who are not only ready to invent, pervert and misconstrue us about Matters of Religion; but can take part with an *Apostate*, *a Clamourer*, *a meer Alexander*, *Phygellus*, *Hermogenes*, *Hymeneus*, *Philetus*: In short, *a very Mutineer* in Religion, to bespatter us and our Principles in the World; and that because we abhor, renounce, and rebuke with Severity,

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that Rude Imagination of the *Hat* on in Publick Prayer, which did we uſe it, we ſhould be but eſteem'd by you the Worſe, or you go from your own Principles. Nay, is it not unjuſt with a Witneſs, that we ſhould be ſo vehemently decry'd by ſome, becauſe we Preach not with our Hats off; If yet we muſt be run thus furiouſly down for diſowning a Perſon, *that in Praying keeps it on*; Certainly it muſt needs be manifeſt to all the Impartial World, that ſuch procedure is freighted with the very *Ranker of Malice, Fury and Revenge*; and which is more, with Folly too: They have writ their own Anſwer in their baſe Accuſation, for either they, I mean the *Profeſſors*, that printed, buy and diſperſe the Pamphlet, own him for a *Quaker*, or they do not; If not, it is no Diſcredit to us, that he ſhould pretend to be preciſely one, and us to be *Apoſtates*: If he be one; then either a better or a worſe: if a *better*, and that by better is underſtood, more ſeparated from the ſeveral Sects of *Profeſſors*; then behold, how much more kindly they receive a *True Quaker* in his firſt Principles and Practice, then ſuch as they conceive to have Apoſtatized: It would make one think, *that they are no Abettors of thoſe Prieſts and Profeſſors, that writ ſo ſharply againſt them in their firſt Appearance*: If *worſe*, and that by worſe is underſtood apoſtatized, or gone back; then is not his End anſwered, which he pretends was to teſtifie againſt our Apoſtacy, that is, Our Running into *Forms, Methods*, and *Diſcipline*, like to other Profeſſions; that is, *Preſbyterians, Independents, Anabaptiſts, &c.* and if ſo, I wonder, with what Confidence thoſe Profeſſors dare undertake our Diſgrace by it, when at the ſame time that he thinks to render us Odious, *he makes the Reaſon of it to be our becoming like unto them*. Certainly if our *Order, Diſcipline*, and *Church-Authority be Apoſtacy*, we cannot be the only People, that are concern'd in his Meaning. In ſhort, the Matter is ſo ordered, that whatever they venture to urge againſt us, ſtrikes them ſorely. What then can the Profeſſors do in all this Buſle? Why thus much; a Turbulent Spirit is diſowned by the *Quakers*; he contemns their Church-Authority which ſo renounced him; for this he cries; *They are like* Rome, *and are quite Apoſtatized*; and if

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ſo, may the ſober Profeſſor ſay, then we are all *Apoſtates* too, it being but what we our ſelves do practiſe, and that frequently.

In ſhort, There is nothing, that this *Alexander* the *Copper-Smith* hath ſaid more Diſgraceful of the *Quakers*, then that the moſt uncorrupted of them ſhould deſpiſe Government (*his own notorious Fault*; and I know not why, unleſs becauſe he is not our Dictator) who under-went, and ſtill do all Hardſhips that befall our Teſtimony; that the Principle of Truth and Righteouſneſs might govern *not only Individuals*, *but whole Societies*. We ſhall not think our ſelves nor Principles much put to it to vindicate theſe Aſſertions: 1. That we are a Religious Body. 2. That we have, as ſuch, a Power within our ſelves. 3. That by the Power and Spirit of the Eternal God we have condemned, as well as juſtified many Practices. 4. That being in Holy Peace and Unity, and that Singular Spirit of the *Hat* getting place with ſome, and ſecret Rents, Diviſions, and Animoſities being like to enſue among us, as among the firſt *Chriſtians*, we did with ſuch other Carriages, as were reputed unbecoming the Bleſſed Goſpel, condemn that of keeping the *Hat* on in time of publick Prayer to Almighty God (to whom alone from a ſenſible Mind we perform that Holy and Due Reverence) as introduced by a ſingular, Conceited and Deceitful Spirit. 5. That the Author of the *Spirit of the Hat*, *&c.* hath reſiſted many *Loving Treaties*, *Serious Invitations*, *and abundance of Good and Wholeſom Advice*, *for his own Good*, *and the Church's Peace*, and becauſe he is not owned in that Practice, which, ſhould we, God's Spirit would diſown us in ſo doing: therefore, as a Man enraged beyond all Bounds of not only *Chriſtianity*, but Manhood, with Folly, Madneſs, and deſperate Revenge has he endeavour'd our Ruin among Men. Now that herein he has not ſhown himſelf the *Primitive Quaker*, and great Lamenter of our Apoſtacy, as he pretendeth, may be clearly ſeen, in that he doth endeavour to render the Good as well as Bad among us ſuſpected by thoſe, whom he confeſſeth, cannot have that Diſcerning he hath; and conſequently their Lives and Miniſtry ineffectual; Next, to do it at this time of the Day; What greater Demonſtration of Implacableneſs can there

there be, when so many are against us? and that as *Quakers* in any sense; yea, for owning those Principles, he himself asserts: their hands are strengthned thereby. *Lamentation*; *Murder*: *Mercy*, *Revenge*: *our Recovery*; *our utter Destruction*: and nothing below it must have been sought by that Discourse; but it all retorts from our Impenetrable Armour upon himself, and he will prove at last only to have discovered his own Nakedness by this Impious Attempt. Whence, if any thing appears, it is this, that because he is indeed gone back from what he was, and we remain what we were, the World, that once persecuted him, and still doth us, count him now a very White Boy; and I am perswaded, let him but continue to write against us, though a pretended *Quaker*, I dare warrant, they will reckon him a very Good *Christian*.

It is this Sort of Unruly Beast that the *Professors*, (who themselves would have cast him out an Hundred times) maintain for an *Ingenious Quaker*, though their bare Entertainment of him against us, were Ground enough to suppose him either an Imposture or Renegade, as indeed he is little better; since first he pretends to be that in Religion which he is not: And secondly, that he is slipt from what he once was, or at least pretended to be. I will briefly observe the most weighty things of his Libel, and which indeed comprehend the Whole, and so close this Animadversion.

First, That *G. Fox* should say, *No Liberty out of the Power*; which he compares with the *Papists*, thus: *No Liberty out of the Church. What! Liberty to the* Sectary? *No. What! Liberty to the* Heretick? *No.* And *G. Fox*, says he, thus: *What! Liberty to the* Presbyter? *No. What! Liberty to the* Independents *and* Baptists? *No*; *Liberty is in the Truth*. p. 12.

Upon which he Comments at large: But had this Man but one Grain of that great Stock of *Righteousness* he unjustly pretends to, and seems to lament the Absence of among us, he would never have dared to suffer this to be so Printed to the World. The Truth of the Matter is this: *G. Fox* having an Occasion to speak of *Liberty of Conscience*, said, He never liked the

the Word, as commonly us'd; for, *Conſcience being an Inward and Spiritual Thing, no mortal Man could bind or inthrale it*: He meddled not at all with the Outward Exerciſe of Conſcience, as to the Performance of Worſhip, commonly called, *Liberty of Conſcience*; wherefore he proceeded, *No Liberty out of the Power*; that is, *The Power of God*. Nor in reallity is there: For all Conſciences that are defiled, or enſlaved by Wicked Works, they are not truly free; the Power of God has not delivered ſuch into the Glorious Liberty of the Sons of God: And ſince thoſe *Perſwaſions* Deny Liberty from Sin on this ſide the Grave, at leaſt the immediate *Light*, *Power* and *Spirit of God*, to work it in the Soul, he therefore ſaid, What! Liberty to the *Preſbyterians*, *Independents*, *Baptiſts*? *&c.* No. That is, *What Spiritual Liberty and Freedom of Conſcience?* No, for then in vain are we become *Quakers*, as the world calls us: *And why ſhould they deny a State of Freedom?* In ſhort, He ſpoke, and meant it of an Inward Liberty of Conſcience from Sin, which is call'd in Scripture, *Purging the Conſcience from Dead Works*, and *If the Truth make you Free*, *&c.* and this *Alexander* the *Copper-Smith*, that Vile and Peeviſh Apoſtate, turns to an outward Exerciſe of Religious Worſhip, as if G. F. would have had *thoſe Profeſſors perſecuted by the Civil Magiſtrate*. O Baſe and Wicked Perverſion of an Innocent Man's true Words! But for all this ſhall the Eternal Juſt God bring him to Judgment.

His next great *Cavil* is about his *pulling off the HAT at Publick Prayer*, either upon Conviction, or the Judgment of the Body; wherein he tells us, *That not only ſome of us counſell'd, or requir'd him to yield, becauſe the Body would have it, ſaying, That was yielding to the Power: But his not ſo yielding, but perſiſting is no Diſſention; but our Diſowning any Perſon for that Cauſe, is a Breach of the Great Goſpel-Charter of Liberty.* Let him deny this to be the Strength of his Book if he can or dare; and which is as ſoon blown away, as the Chaff before the Wind. p. 14, 15.

There is either ſuch a Thing as a *Chriſtian Society*, ſometimes call'd a *Viſible Body*, or *Church*, or there is not: If there be not, all is at an end; and why Contend we at all? If there be; then this *Church* either has *Power* or not: If no *Power*, then

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no *Church*. If a *Body*, *Church* or *Society* (for the Word *Church* signifies no more, borrowed from the Assemblies of the Antients) then there must be a *Power* within it self to determine; *an Anointing to lead into all Truth*. Deny this, and all falls of it self. Well, but this I suppose, will be confessed to. The Question then is this, *But, how far may this* Church *impose on the Consciences of Individuals any Performance, supposing their Dislike?* I answer; It would be *first* enquired into, Whether those things have been once generally own'd by such a *Church* or not? *secondly*, Or if it be about some superadded Ceremony, something over and above what each Member at first sate down contented with?

Now it is manifest, that this very Perverse and Quarrelsom Man, when he at first came among us, and walkt with us, that he was not in any such Practice, *As keeping on his Hat in time of Publick Prayer*; but believ'd, and in some measure walked in the Way we profess, conformable as we are, and we hope, for Conscience-sake. He dare not also say, That he enjoy'd not some Comfort from those Prayers that came *through an Uncovered Head*, but acknowledgeth the contrary, and at that time of Day all was well: *It was the Gospel, the Truth, the Way of God*, said he; and others, since of his Stamp, they were Zealous also to promote it. This now will be the Question, *Whether, if any Person that had given those Signal Testimonies for a Way and People, and so incorporated himself with them, finding afterwards Fault with a Practice so Innocent, so Reverent, as keeping off the Hat in time of Publick Prayer to Almighty God, should step out of that onely Order, set up a New Mark and Standard, whereby some should have their Heads covered, others uncovered* (a most divided, confused, and unseemly Sight) *the Church in this Case may not Admonish, and after her due Admonition, and the Parties tenacious, raising, and captious Disputes for that unsuitable Practice, may not justly disown him as a Disputer about needless Questions; and one that is gone out of the compleat Union of the Body, and exercised by another Spirit?* Deny this, and Farewel to all *Christian Church Order* and *Discipline*, yea, and *Truth* it self: For it is an absolute Inlet to *Rantorism*, and so to *Atheism*, near whose Borders this *Author* dwells. I say, If the Scrip-

pag. 1, 2, 3.

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ture is to be credited, this is found Doctrine; If the several *Societies* or *Churches* then gathered were not to pass Judgment, till the *Heretick* or *Schismatick* were convinc'd of, and acknowledg'd their Mistake, they had never done it, since upon such Conviction & Acknowledgment they ceased to be such; unless we should believe, that notwithstanding they were convinced in their Consciences of their Errors or Dissentions, they still persisted in the Belief of them, which I will not affirm. If then a *Society* or *Church* so anointed, as aforesaid, have that *Power*, We do by Authority thereof, as a *Christian Society*, judge all Persons concern'd with the Spirit of this *Author* to be thus far led by a Delusive, Turbulent, Unchristian Spirit, which, if once given way to, there is no Imagination so Sordid and Scandalous, as it would not lead to; and by this will we stand in the Day of the Lord, when it will be proved no *Popery*, but *Gospel* to do so with him, and this *Novice* appear a *Wretched Slanderer*.

His Objection, *Were I among you, could I Marry, if an whole Nation, since you deny it to Dissenters from you?* is pag. 13. Childish in every thing but the Malice of it. If all the World but he were Believers, he might ask the Apostle *Paul* that Question, who said, *Be ye not unequally yoak'd together*: It is not the Fault of the Body that he dissents, but his own Imaginations and Whimsies. His Suggestion, *that we would then deny him a Burial, because we should deny it him always as one of us*; but especially our now Usurping his Property in a Burial Place, is a down-right Forgery.

That our *Friends require any Man to practise what they are not* Pag. 15. *certain of*, I utterly renounce in their Name, and that as an Infamous Slander. But that we will be well satisfied with any Member's Dispractice of an orderly Performance, once chearefully own'd, is also true, and most reasonable and orderly.

That *we Exalt our selves* is a Calumny of his making; but Pag. 15, we know our Places in the Body. And for his say- 16. ing, *Every Member is Equal*; it is false: For though it belongs to the same Body, yet not to the same Ser-

vice;

vice, ſome are in that ſenſe more Honourable then others. This ſhows an Aſpiring, Diſcontented Mind in him, that where he can't be Superiour, he would be Equal.

He ſaith, *that with ſorrow hath he ſeen pulling down, haling out, and thruſting forth of our Meetings, and that we went as far as our Power, and wanted only more to puniſh.* pag. 29.

But could we do ſo, as he wickedly & falſly ſuggeſts, we ſhould have been perhaps more formidable to our Inſolent, Envious & Perverſe Oppoſers, who come not for Conſcience ſake, or to ſeek Satisfaction, which we ſhall never refuſe, but to Diſturb, introduce a Rabble, beget Laughter, or any thing that might diſquiet our Aſſemblies, and as much as in them lies, render them Unprofitable to the People. If we ever ſo us'd any Conſcientious Inquirer or Oppoſer, let us know them. It is Baſeneſs in it ſelf to ſuggeſt our Ill uſing of People in general, and none named; perhaps we have refuſed and condemn'd the Bawling Oppoſition of ſuch Apoſtate Slanderers as our Adverſary; but we appeal to God's holy Witneſs in all Conſciences, if that has been, or is our Practice, which is inſinuated againſt us, much leſs that his Uncharitable Expreſſion, *If we had Power equal to our Will, we would puniſh*, ſhould have any place, the Suggeſtion of the common Adverſary.

For his ſaying, *that the Miniſters are Ravening Wolves, that prey upon the Flock: and that if they commit a Fault, they are not to be judged by the Laity, but your Peers or Equals.* pag. 29.

It is eaſie with him to Slander, but hard to prove. What one Miniſter ever made a Prey upon this Authors Perſon or Eſtate, let him give us his Name. *If Preaching the Everlaſting Goſpel in ſeaſon, and out of Seaſon, Riſing early, and laying down late, Suffering, Travelling, and Spending and being ſpent in Body and Eſtate, Sacrificing the Joy, Strength, and Pleaſure of their Youth, to the Service of the Living, Eternal God, and the Salvation of Peoples Souls*, if all this makes them Ravenous Wolves of Prey, then hath he rightly denominated them; but if this be Love unfeign'd to God and Men, then will that Righteous Judge certainly

reckon with this Apostate for all his Slanders and Calumnies against his Faithful and Painful Messengers.

For *not being judg'd by the Laity, but their Peers*, as he wickedly distinguishes; be it known to all, That if any such Person have committed an Injury against any of those, who are not exercised in the Ministry; then as well those as the Ministry are proper Judges: but in Cases that may more strictly concern the Exercise of his Gift, it is most equal & reasonable, that such other faithful publick Labourers as may be gotten together with some of the more approved among us, whom we can call Elders, should be Judges in the Case. But how? Only as they are upon serious Waiting to receive Counsel and Wisdom from God, directed of his Holy Spirit to speak, act, or determine. Now what great Matter of Evil, *Apostacy, Popery, Tyranny, Lordlings*, &c. can there be in so orderly a Practice? O this Libertine, Ranting Spirit! that therefore hateth us, because we would have it Ruled, Guided and Govern'd with the Curb of Truth; and not under a Pretence of Gospel-Liberty run out into all Excess, in which we have some Cause to fear this pretended Lamenter hath too deeply involv'd himself. True Liberty is not to Commit Sin *Innocently*, as some fancy, but to be freed from Sin, which is ever *Nocens*, and will prove destructive of all who are seduc'd by it.

Nor is he less untrue and unrighteous to us, when he sayes, *That as others Err'd in setting up the Scriptures as the Standard, Tryal, and Touch-stone of Doctrines and Spirits, so we do greatly Err in setting up the Body above the Spirit.* p. 21.

There is no such Doctrine as the Latter maintained among us. It is well known that the Former is by the many Professors, yea those, who boast in his Treachery and Lyes. But this alwayes hath been, and still is, and we hope, ever will be our Belief, that no meer Body of People, without the Guidance of God's Spirit, are capable of Determining in Matters of Religious Concernment: For it is not an Hundred Persons (singly void of the Holy Spirit) coming together, that makes them any whit more certain in their Judgment. The only and in-

diſpenſable Qualification to that great Work being Diſcoveries and Aſſiſtance of the Holy Spirit? A Body then, without the Holy Spirit, can be no Touch-ſtone; but a Body, attended with the Holy Spirit, certainly is. The Queſtion then is not, *If we prefer the Body above the Spirit?* for that is the *Falſe Inſinuation* of this *Apoſtate*, who is inraged, that we ſhould ſo ſeverely cenſure him, and ſuch Contentious Perſons as he is; But, *Whether we, as a Believing Body have the Holy Spirit, or no?* Of which much hath been ſaid by way of Vindication already in other Tracts; and we ſhall leave it to God's Witneſs in the Conſciences of thoſe we are concern'd with in Matters of that Import, whether we are acted by that holy Wiſdom and Direction, which gives true and ſound Judgment. We know we are of *God*; and the World, whether *Apoſtates* or others, that thus withſtand our Teſtimony, are in the Gaul of Bitterneſs, and Bond of Iniquity.

His Objection, *That the Hat on in Prayer is a Trifle, or of no ſuch moment, as juſtly to occaſion ſuch a Bruſle*, makes for us; ſince he can't be other then a Trifler at beſt, for all his high Pretences, who hazards the Church's Peace, gives this Diſturbance, bears this Ill-will, and ſhows that Revenge for a Trifle; 'Twere well if his Conſcience were ſo nice in Caſes of more Weight: I fear he is as well a *Demas* as an *Alexander*, and that *his Cries againſt our Miniſters decent and clean Apparel*, is but a better ſort of Cover for his own Ruſty Phariſaical kind of Garb, the Effect perhaps of his ſordid Avarice. It ſeems by his Letter, that the *Quakers mean Clothes made up much of his Convincement at firſt*. Truly, that Faith which came in by the Outſide, will go out by it too.

But it is a Wonder to me, that the Coſtly Clothes and Prodigal Feaſt (to Exceſs and Deriſion) of that Exalted *J. Penniman*, and his Beloved *Mary Boreman* (who in Token of her Self-Denial, and Attainment to a more excellent Adminiſtration, exchanged her Cloth Waſte-Coat for a Silk Farendine Gown, her Blew Apron for one of Fine Holland, and her Ordinary Bodice for Rich Sattin it ſelf; to ſay little of her Riding in Fine Coaches, and ſeveral other things *once accounted*

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by her Self-Righteousness Abominable Things) did never offend this Author's Nice and Squeamish Stomach: But we are they only, who must be condemned; and I perceive that must be reputed a *Sin* in us, which is accounted a *Vertue* in them. Away with such Deceit for Shame.

pag. 18. He says, That *we desert the Light, for the Judgment of the Body*; A wretched Begging of the Question: We do deny that to be Light in him, which opposeth it. *He at other times grants the* Body *has Light, though not some Elders*: But the *Body* judgeth him; How will he do then? For him to say, he believes the *Body* to be in the Right, and yet subject them to his own Conceits, is what deserves to be disdain'd of all understanding Men. He should have gone to those Elders, and cleared himself, if he had ought against them, and not place their Miscarriages (as he thinks) to the Account of the whole Body. Were he any thing of a True *Quaker* (and that he pretends to) he would have abhorred to add thus to their Indeavours, that strike at True as well as False: And if by True is understood something more refined then we are, he may be said to add to our Sufferings so much the more. What, but a Dark, Envious, Inveterate Man would have done such a thing at any time, but especially at this Juncture and Season?

Behold the *Hat* now, and what a notable Spirit it affords us; one drop of which, by Antipathy, were enough, one would think, to cure any one, not too far gone in Prejudice and Schism! O that all who profess the Truth of the Living God, may be kept out of such Temptation, that they may never sacrifice the Peace of the *Church*, and Quiet of their own *Souls*, to the Introduction or Promotion of any thing so Unserviceable, Senseless and Unprofitable both to *Soul* and *Body*; but Eyeing the Blessed Truth in their Inward Parts, may by it be Exercised in Body, Soul and Spirit, to all Godly Conversation among Men; so will God be glorified, and they preserved.

For his other Stories, Some things are true, & hurt us not, but show our Care to preserve Unity & Order, though they will the JUDAS, that both reveal'd & augmented them: Other Passages

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are greatly abuſed, and down-right Lyes told, as before, three of which I cannot forbear to mark out, with a Challenge to prove them, notwithſtanding the following Teſtimonies.

First, *That our Miniſtry is Vitious and Wanton, guilty of Whoredoms; and that Strumpets are among them.* pag. 22, 23, 43.

This we do in the Name of the Holy God deny, and defie any Man on Earth to prove any part of this Ungodly general Charge againſt our Miniſtry, to ſo much as belong to any one Perſon by us accounted of it: If any ſuch thing be, let the Accuſer, his Witneſſes, and the Accuſed be brought forth, and an Hearing ſhall never be refuſed. But let me ask this *Apoſtate*, If ever he knew ſuch a one? If he admoniſh'd him? If upon Continuance in ſuch Ungodly Living he told it to the *Church*, before this Publication of his Ungodly Slanders to the World: If he ſays he did, he adds to his Lyes; be it then True or Falſe in it ſelf, he has done but like a Treacherous *Renegade*; I faſten an Action of *Defamation* upon his Head, and that in the High and Holy Court of Heaven, before God the Righteous Judge, who will avenge the Cauſe of the Innocent upon their falſe Accuſers.

Next, *That we, with the Papiſts, prefer a Looſe Perſon before a Non-Conformiſt, or ſuch like*, is an horrid Lye. We own, and cannot but cheriſh Sobriety, and a Conſcientiouſneſs to God in all, which we never could Prophaneneſs; but where Men, like the *Phariſees*, have a Shew of Religion, and their Fury hath eaten out their Moderation, inſomuch, as that they are become Envious and Perſecuting, ſuch we ſay are worſe then *Publicans*, as ſaith the Scripture, *Whoremongers and Adulterers ſhall enter the Kingdom of God before them.* But neither is this the Caſe in hand; for he is far leſs excuſable, who having walked with Upright People, deſerts them, then thoſe Non-Conformiſts that were never of them. *Non-conformity* may be Ignorance, but *Apoſtacy* is wilfull diſtorting, and erring from the Faith, Worſhip and Diſcipline of the True *Church*: and as a *Chriſtian* turn'd *Turk* is obſerv'd to be moſt Cruel to the Profeſſion; ſo none ſo great Enemies to the Poor *Quakers*, as

thoſe

those who have been reputed of them. The worst Enemies are those of a Man's own House: 'Twas *Judas* the Disciple that betray'd his Lord; and none we hear of, did *Paul* more wrong then, *Alexander* the *Copper-Smith*.

Lastly, *His Judging their Recantations, that deny'd their former Acts of Dissention, and gave Testimony against them, to have been done in an hour of Temptation*, is a Lye in it self, and in him high Uncharity, and at most but a Begging of the Question: I Challenge him to prove it; If he can't, he is a Belyer of God's Convictions upon the Soul. Their profest Sincerity and Brokenness of Heart, and Contrition of Spirit, had been enough to have Melted any thing but an *Adamantine Alexander the Apostate*, who not only was *Bad*, but we never heard that he proved *Good* again; the Doom I fear of this Perverter of the Right Way of the Lord, who will certainly reward him according to his Works. But because I design not to be long, nor yet to give an Account to the World of our *Church-Procedure*, nor are we obliged to it for every nameless Accuser, let this suffice to show the Baseness and Revenge both of the *Author* and his *Publisher*, and their great Inconsistency with the Designs of each other, and his with sound Reason, Scripture, and Himself.

God will Raise the Horn of his Salvation above all their Opposition; he will Prosper his Truth, Bless his People and Dissipate every Mist that Ignorance, Rage or Malice of Ungodly Men may for a time cloud the Beauty of the one, or call in question the Unspotted Reputation of the other by; and He shall have the Glory, whose it is, forever.

I am a Servant to the Truth, and them that Love it,

William Penn.

Innocency

Innocency further Cleared,

And the Spirit of Alexander the Copper-ſmith Further Detected.

Or, *The Full and Plain* Teſtimonies *of thoſe very Perſons (whoſe Names are quoted by the* Author *of the* Spirit of the HAT, *in favour of it, which doubtleſs give the greateſt Credit to that Malicious Piece in the Minds of People) given forth againſt the Wicked and Pernicious Deſign of him that writ it, and for the Clearing of God's Truth and People.*

WHereas the *Author* of the Spirit of the HAT inſinuates, *That our Miniſtry is guilty of Uncleanneſs, Whoredoms, and ſuch like Beaſtly Practices*, under a feigned Commendation of us under-written, as Proſecutors of ſuch Perſons, that they may be brought to Judgment. We do declare in the Fear of the Everlaſting God, That though we abhor with our whole Souls ſuch Unrighteous Practices, and if ſuch things were, we ſhould, we hope, clear our Conſciences for God, and his Living Truth, and People: Yet we do declare in the Uprightneſs of our Hearts, that we know of no ſuch, nor can acknowledge any ſuch to be either of our Miniſtry, or our Body, much leſs thoſe who are Eminent among us, (as hath been Wickedly Suggeſted by the Author of *The Spirit of the Hat*) whom we have found Painful and Faithful to God, his Truth and People. Therefore to ſay, we were hindered from bringing them to Judgment, whom we never went about to charge, neither can we, is a Wicked, Envious and Falſe Suggeſtion of the *Adverſaries* of the Truth; and this in God's Fear we teſtifie to the World.

John Bolton,
Samuel Newton.

AS for that part of the *Bemoaning Letter* (ſo called) which doth more particularly concern me, I obſerve this; That the Author under the ſpecious Shew of Pity and Compaſſion to the Oppreſſed, doth traduce me, as well as others; First, *In ſetting me in Oppoſition againſt* John Bolton: Next, *In Inſinuating as if I had been ſo Hipocritical, as for Peace ſake to Judge that in Publick, which I Juſtified in Private.* As to the firſt I ſay, There may be between two of one Judgment, through a Miſ-underſtanding of each others Words and Intentions a ſeeming Oppoſition, and yet really none; and ſo was the Caſe between *J. B.* and my ſelf: For the Intent of my words, and that which anſwered my Judgment, was, That it would not recommend any to us, to judge a Thing for Evil, unleſs they believed it was ſo; but that every one ſhould be left to God's Witneſs in their Conſciences, to Condemn what that condemns, and to Juſtifie what that juſtifies; and not to condemn or juſtifie barely upon the Motion or Judgment of others; which is true, and will ſtand to our Juſtification againſt this Slanderer, who would introduce, *That the Tyranny of our Elders is ſuch, as to impoſe upon the Weak and Simple that which they cannot believe:* But I being miſ-apprehended, there was an Occaſion to call for the Judgment of the Meeting; for if my words had extended ſo far, as that nothing was to be accounted an Evil, unleſs the Guilty Party ſaw it to be ſo, (which is the Principle of the *Ranters*, and not of the People of God called *Quakers*) the Zeal of the Lord might well riſe againſt it, where it was ſuppoſed to be; for that would excuſe all Seared Conſciences, who commit Sin with Greedineſs, and drink up Iniquity, as an Ox drinks Water: But when my Words were repeated, and explained, and the Intent of my Mind ſeen and underſtood, *J. B.* was ſatisfied, and all others, as far as I know. So it appears that I had no Occaſion, neither did Condemn that in Publick, which I Juſtified in Private; and the Falſe

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Accuſation is caſt off, and returned upon the Author. And herein I muſt commend the Care of *J. B.* that he would not have any thing of a Wrong Judgment remain with a Brother.

And this I have further to add, that though *latet anguis in herba*, yet the Snake is ſeen in the Graſs; and that this twining Serpent hath no place in my Heart, but is forever judged by me, as coming from the Bottomleſs Pit, and thither muſt return; and God's Truth is over all Juſtified, and ſhall ſpread over the whole Earth to his Glory, who his began the Work, and will finiſh it in his Time; and theſe Miſts and Foge, that do ariſe from the Pit, cannot darken the Son of Righteouſneſs, who is appeared in the Hearts of a Remnant, and whoſe Glory ſhines, and will ſhine over all, to the fulfilling of that which was propheſied of him in Times paſt, *That God would give him the Heathen for an Inheritance, and the utmoſt Parts of the Earth for a Poſſeſſion.*

James Claypool.

AS concerning the Letter called, *The Spirit of the Hat*: This I teſtifie, It proceeded from a Subtil, Dark, Inſinuating, Treacherous and Malicious Spirit; in words ſeeming to magnify the Name of the Lord; but its Workings ever brought reproach and diſhonour thereunto, of which to my great Sorrow I have been a Concerned and Experienced Witneſs: For, *Reader*, this know, That the Lord God Everlaſting, having viſited this Nation with the Day-Spring of Eternal and Immortal Life, how were our Hearts affected, and our Spirits revived, and our very Souls made exceeding and unexpreſſibly glad! Ah! how did the Solitary rejoyce! How were the Mourners comforted! How beautiful were the Feet of them that brought us Tidings of this bleſſed Day! We knew throw Judgment and Burnings, and no other-

wiſe

wise the Oyle of Joy, and River of Gladness; for the Antient Path, which is Holiness to the Lord, that was, and is cast up, and the Joy of many Generations was, and is come, and the Angel of his Presence that rewarded Disobedience with Judgment, was known; and his Mighty Arme, that wrought Wonders of old, that was and is with us. And Oh! that the Nations knew this their *Day* of *Visitation!* For of a certain Truth, the Lord God of the *Hebrews* hath appeared unto us, and his Message is, *He hath seen, He hath seen the Afflictions of his holy Seed, by reason of Sin and Iniquity, and he is come down to deliver out of spiritual Darkness and Bondage*; Many have been and are the Witnesses hereof, and are raised and raising to testify thereunto, and their Testimony shall endure and remain. Yet notwithstanding as of old, many that have confessed to this Testimony, have turned aside, and given heed unto Fables, and forgotten the right Way of the Lord; and many Spirits have risen up to Stop the Passage of this blessed Work, and many have turned aside, and some are fallen, as in the Temptations and Provocations in the Wilderness in *Israels* journying toward the blessed Land; and as record is made in the Scriptures, of what befel them in their Travels, that Ages to come may hear and fear, and not tempt and provoke the Lord as they did; The same in some measure being in this Age also manifest, in which I my self was concerned, and saw the Snare, and through the Goodness and Mercy of the Lord am delivered from, and have often had it in my Heart, to leave it on Record to Ages to come; *Therefore let him that reads understand.* When we had seen the great Plunges in *Egypts* Land, and had travelled through the *Red Sea*, and saw the Wonders of the Lord in the Field of *Zoar*, and Sang the Song of his Prayses upon the Banks of Salvation, and were Travelling on in the Wilderness to *Canaan's* Blessed Land, we were Proved, Tryed, Tempted and Assaulted by many Enemies; and as we kept unto the *Angel* of his *Presence*, we were kept and preserved from all Danger; *That was a Pillar of Fire by Night, and a Cloud to cover us from hurt by Day*; and *Angels Food* we knew, and the *Water out of the Rock* we saw, and *drank of the River* of his Good Pleasure; and the *Desert did rejoyce,*

and

and the Wilderneſs did bloſſom as a Roſe: But after all this we taſted the *Waters of Merra*, and through want of Watchfulneſs liked not the *Food of Angels*; but deſired other Meat (and Quails fell amongſt us) upon which Judgment came, and many fell for Diſobedience, and ſome are yet Monuments of his Mercies; and ſome yet withſtand their Viſitations. And that none may pretend *Ignorance*, and that *all may be left without Excuſe*, the thing was this: A Spirit aroſe in *John Perrot*, pretending, that the putting off the Hat in prayer was a *Romiſh Tradition*, and that a higher Diſpenſation was to be waited for. This, and much more was aſſerted under a pretence of a *more excellent Way*, accompanied with pretences of a more ſtrickt and mortified Life, which I ſought for; and was grieved, that ſome that made a profeſſion thereof, did not walk anſwerable unto this: in which trouble I, with ſeveral was amuſed and muddled, and not Watching in that, that diſcovers the Enemy in every Appearance, did not underſtand the *working* of that *Spirit*, nor that *Power* that *withſtood* this Spirit, though often warned thereof by them that *kept* their *Habitations*: For in a *Myſtery* it did work, and ſtill doth, and lead many to the *Chambers of Death*, and Death is its Food: for into prejudice it brought many, that did eat as a Canker, and the Good was not diſcerned; but they were, and ſome yet are as the *Heath in the Deſert, that knows not when good comes*. And the Spirit, that introduced that Practice, is manifeſt; and him by whom it was firſt aſſerted, hath merited in the Hearts of ſeveral the *Appellation* and *Deteſtation*, as of *Jeroboam* the Son of *Nebat*, that *cauſed many in* outward *Iſrael to Sin*.

And now as to the Inſinuations by the *Author* of this *Letter*, concerning the Meeting at *Devonſhire houſe*, in which my name is mentioned, and my Caſe ſtated as a grand Proof of the Lordlyneſs and Corruptneſs of the *Second Days Meeting* there, I have this to ſay; I have as often been *refreſhed* and *comforted* in the Good *Preſence* of the *Lord*, that there I have *found* and *felt*, as in any *Meeting* I ever was in. And the *Oppoſition* I had there, related not to my Marriage as a Marriage, or to hinder my proceed therein, for that *J. B.* and all ſaid at that time, he had

 nothing

nothing against; but that the Meeting could not passe it as their *Approvement*, I being not in *Unity* with the Meeting as to that matter aforesaid: So that the *Letter* doth not present the Matter truly as it was; but in a *prejudited Spirit* states things, to render the Meeting, and its proceeds odious, both in that and several other particulars, which I expect others may reply unto.

John Osgood.

I Having seen a Printed Paper (to which the words above relate) wherein my Name is made use of by way of Instance, I find my self concerned to testifie on this wise; That as the Blessed Eternal Truth was received by me, in the Love of it, through the Testimony of that Blessed People called *Quakers*; I being, soon after I was Convinced, shut up in a Close Prison, and continuing a Prisoner for divers years: though the Bent of my Heart was after the Lord, in a measure of Singleness; yet the Enemy of Truth and my Soul being permitted to bring forth his work in a Mystery, and therein to assault and gain Ground upon several of that People, some whereof I had an Affectionate Esteem for, hoping and believing well concerning them: And I being at a Distance, and much alone, that spirit had an Influence upon me, to the betraying of the Simplicity in me, to the writing of that Paper therein mentioned, and thereby to be an Occasion of Stumbling to others, and to Weaken the Hands of them I should have been a Strength to, and to Strengthen the Hands of them I should not have been a Strength to: And when I came to see it, I came forth in absolute Judgment against that Paper, and the spirit in which it was writ; and what I did in it, I did it absolutely to the Lord, and to answer his Pure Manifestation and Appearance in my Heart, and durst not do otherwise in the Pure Fear of the Lord (who in a signal Manner Appeared in me, and by a strong Hand and lifted up Arm opened my Heart, and raised a pure Zeal and Indignation in it against that Treacherous Lying Spirit) and my care was, to clear Truth, and

and its Teſtimony and Faithful Friends, whom I found the Enemy had ſtruck at through me; and the Judgment I gave forth againſt that Paper, was not given forth in an Hour of Weakneſs and Temptations; but in the Strength and Dominion and Evidence and Clearneſs of Truth, and ſtands and will ſtand forever.

And I do further teſtifie, that the Spirit, that hath wrought in a Myſtery againſt Friends, and to break their Unity, under ſwelling Pretences of further Diſcoveries and a Singular Larger Zeal, whether of that Spirit which leads unto the Practice of wearing the Hat in Publick Prayer, or ſuch like, to Catch the Mind of the Young and Simple, they not being aware of his Devices, is the ſame (though under diverſity of Appearance) that works in the Children of Deceit & Diſobedience to incline and intice them to all manner of Cruelty, Luſt and Vanity, and is the Ranting Spirit, is *Corah's* Spirit, that reſiſted & murmured againſt the Servant of the Lord in former days; and therefore we find, that Apoſtates from among us, and Profeſſors of all ſorts and Prophane can and do center here in one Spirit of Enmity, and Oppoſition againſt the Truth, and its Followers and Witneſſes: and of this the Lord hath made me deeply ſenſible, and through the Mercy and Power of the Lord God a Zeal and Indignation lives in my Heart againſt that Curſed Twining Spirit, and a Care and Travel in meaſure for all that have been Entangled by it, that they may ſee, and be ſenſible of it, and may be raiſed up to come forth in a clear and full Teſtimony againſt it without Reſerve.

John Swinton.

AND whereas it is ſaid by the *Author* of that Scandalous Pamphlet call'd *The Spirit of the Hat*, that he remembers a Paper to have been ſent down to *Hartford* ſubſcrib'd by a Dozen of the Great Ones, as this *Malecontent* ſcoffingly terms them, & that it had this Paſſage in it, *That if any Perſon had* (as he thought) *a Command from God, to do any thing, or put forth*

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any thing in print, he muſt come, and lay it before the Body, and AS THEY JUDGE, THEY MUST SUBMIT, (p. 18.) querying, *If this was not an Arbitrary Government, bound by no Law, but what G. F. and a few more pleaſe?* and affirming, *That it was much diſliked there.* This we under-written ſay, and that in God's Fear, who are Men well known in that Place, that we know of no ſuch Paper, ſo ſign'd or ſent; Conſequently there could not be any ſuch Paſſage: Neither was it poſſible that we ſhould diſlike it, unleſs we ſhould diſlike what was not. So that *five great and manifeſt Lyes* meet in theſe few Lines. (1.) That there was ſuch a Letter. (2.) That it had that Paſſage in it. (3.) That Twelve of the Great-ones, as he reproachfully calls them, ſign'd it. (4.) That it was diſliked: And *Laſtly*, that he remembers all this. He that can remember things that never were, may be reaſonably ſuppoſed to make thoſe things: It ſhows his *Malice* to invent, and great *Wickedneſs* to affirm ſuch Invention for very Truth: God will plead with this *Traducer* of the Innocent, in a Day when he ſhall not eſcape his Indignation. This is our true Teſtimony for the Clearing God's Truth and People.

Henry Stout,
Nicholas Lucas,
Richard Martin.

I Perceiving the Wicked Deſign of this obſcure Author of the *Spirit of the* HAT, is not only to bring a Reproach upon Chriſt's Government and good Order among us his People, as Tyrannical and Oppreſſive to tender Conſciences, (which is an abominable Slander) but alſo to ſow Diſcord among us; I muſt ſignifie this to the World, that his Work is neither of Credit nor Effect with me, or us. For (1) he hath manifeſted himſelf to be a *Belialite*, or a Son of *Belial*, without a Yoke, and without the Bounds of *Truth* and *Good Order*; ſo that for him the *Spirit of Ranteriſm* is more proper and ſignifi-

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cant, then the *Spirit of the Hat*; however he makes that his Cover. (2) He is deeply a Partaker not of the leaſt of thoſe ſeven Abominations *Prov.* 6. 17, 18. 19. Being guilty of a *Lying Tongue*; *an Heart that deviſeth wicked Imaginations*; *and is a falſe Witneſs that ſpeaketh Lyes*; *and one that ſoweth* (or rather would ſow) *Diſcord among Brethren*: And wherein he attempts it between me and that upright Man of God G. F. I tell him, and the World, That his *Bait* and *Wicked Device* ſhall not take with me, ſince the Lord in Mercy hath opened my Underſtanding, to ſee beyond *Prejudice* and *Darkneſs*, upon which the Adverſary of Mankind ſeeks occaſion to Divide and Scatter where God hath Gathered and United: And the occaſion that this Son of *Belial*, and Spirit of *Ranteriſm* takes wickedly, to repreſent me and G. F. to the World, as divided; was a Miſtake that I was under, and an unadviſed Expreſſion privately ſpoken, which did reflect upon the holy Zeal of that Man of God; which when I came to ſee, it was my Burthen; and the Lord's Reproof I own'd on that; and to his Teſtimony and Judgment I ſtand againſt that Spirit of Prejudice, which did in dayes paſt weaken and vail my Underſtanding, while I ſtood not in the Unity of his *Miniſters* and *People*, in which State the *Life* and *Refreſhments* in the *Body* were not partaken of, as now felt thorow the Lord's Love which hath reached my Soul, and engaged my Heart to himſelf and People, not in any thing to offend, but to watch againſt the Diſ-uniting Spirit, and to live in Union with the *Church of Chriſt*, whoſe Light is ſprung up and ariſen out of Obſcurity, Praiſes to our God for ever; for whom I ſtand a Witneſs, in my Meaſure, againſt all looſe diſobedient Spirits, *Backſliders* & *Ranters*, and againſt that diſorderly irreverent Carriage of *keeping on the Hat in publick Prayer*, *and the diſ-uniting Spirit that ſought to ſet it up* & *impoſe it among us*, which, when it could not carry one its Deſign, but was oppoſed by the Power of God among us, it cryed out, *Oh! Impoſition upon Conſcience, Pope, Arbitrary Government*; *Rule without to lead us from the Movings of God's Spirit*, *Rule and Government of Chriſt within*; as this Apoſtate, who one while p'eads Conſcience; another while, the Spirit's Requirings; another while, a further Diſpenſation; another while,

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the Rule and Light within; another while, the great Charter of Liberty: And what for? What's the great Matter and Drift of the Buſineſs, but for keeping on his *Hat* in *Publick Prayer*? But in pag. 24. he confeſſeth, *They keep it neither off nor on, upon a Religious account*; which is a manifeſt Contradiction to the former; which being read together amount to this ſenſe (or as if he ſhould ſay *I keep on my Hat in publick Prayer on the Account of Conſcience, at the Requirings of the Spirit, Light and Rule within, &c. but not upon a Religious Account.* Oh monſtrous Work! Irreligious, and void of both Conſcience and Spirit, and yet pretend both as the Main Streſs of his Work. By this the Ingenuous *Reader* may ſee his groſs Hypocriſie in pretending Conſcience, and the Spirit of God for that, which he hath no Religion in. And while he pretends to be *a Deep Mourner in Iſrael*, pag. 44. he is Reviling and bringing forth evil Reports againſt the Lord's People, as one that will both Bite and Whine; who falſly accuſed the *Body* with the ſame Spirit of Reproach being entered, that is in the *Papiſts*; becauſe of the Phraſe [*Spirit of the Hat, or Hat-men*] (though it be confirm'd in the Title of his Pamphlet) and yet his tender Conſcience will ſerve him Scornfully and Reproachfully to call our Unity (which is the *Unity of the Spirit* profeſt by us) *The Foxonian Unity*: Oh ſordid Hypocriſie and Scorn! This is he that is againſt the *Spirit* of *Reproach*, and Names of that tendence; and yet can thus Reproachfully Nick-name our Unity.

And whereas this pretended deep *Mourner in Iſrael* would appear very Zealous for the People called *Quakers*, as in the beginning, but now in the current of his Work charge them or the Body with a *great Apoſtacy, Tyranny, Perſecution, Violence, &c.* and therein would be lookt upon both as a *Maſter Controller and Judge over them*; as alſo *to be a Quaker, ſtanding in his firſt Purity, both as to his Life and Principles*, viz. *For Chriſt's Government, Guidance of his Spirit, Light Within as the only Rule, &c.*

Let it be conſidered how the *Quakers* were at firſt treated, and his Pamphlet now received and embraced by their open Enemies and Perſecutors; the *Quakers* were Perſecuted and Reviled

Reviled by the World, by whom his Pamphlet is own'd and cry'd up as an *Ingenious Piece*, and he as an *Ingenious Quaker*, even by the Envious *Dippers*, and others, who are of a Perſecuting ſpirit, who are of the World, by whoſe Slanderous Tongues and Pens the *Quakers* are Perſecuted and Reviled: So that this pretended *Mourner* is no real *Quaker*, but appears plainly to be one of thoſe *Antichriſts*, who are of the World, and whom the World heareth, and applaudeth for his Envious Work againſt the *Quakers*. And ſeeing that ſome *Anabaptiſts* and *Socinians* own his Pamphlet in the Publication and Spreading of it, and cry it up as ſuch an Ingenious Piece; We charge manifeſt Contradiction upon them, in their oppoſing the Spirit or Light of Chriſt Within as the Rule, which this *Mourner* owns in words; unleſs they Recant of their oppoſing this Inward Rule, and acknowledge themſelves to be real Primitive *Quakers*, only oppoſing the Body of us as *Apoſtates*; and hereupon we challenge them to be ingenuous, and not to ſhuffle; but be plain, and tell us, Whether this ſhall be the Matter in Controverſie? or, whether they really own, what they publiſh of this kind againſt us? if they do not, then what they do, will the more appear to be of meer Malice and Revenge. And as for this Author, We challenge him to ſignifie his Name, if he dare ſtand by his Work in this *Spirit of the Hat*? otherwiſe, let the World judge, how Infamouſly he has notified ſeveral Perſons by Name, and yet dare not appear, nor diſcover his own.

We can manifeſt him guilty of many groſs Lyes and Forgeries in his Pamphlet, more then we have mentioned, both againſt particular Perſons, and the Body in general; who being a Vagabond from Chriſt's Light, Government and Order, he is one of them that deſpiſe Government, while he aſperſeth thoſe Helps and Governments that Chriſt hath ſet up in his Church, which hath Power to mark, abſtain from, and reject all ſuch Contentious and Diſorderly Walkers, of which number the Author of the *Spirit of the Hat* is, and ſo do warn him to Repentance; as alſo exhort him to the Calling-in that Envious Letter, or Book, called, *The Spirit of the* HAT, and commit

it

upon the Fire; and send forth into the World from an Honest Mind a Denyal of the same, in a due Acknowledgment of the Evil of his so doing; that so, if possible, he may find Mercy from the Lord, whose Name, Truth and People he hath disho-noured, and so appears not one (though he pretends to it) of the Principle and Practice of the People of God called *Qua-kers*, whose Work, Travel and Service is for the Prosperity of the Truth, and not against it, as his hath been.

William Cosnell.

THE END.